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The Christian Socialist

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An Anti-Poverty Society

BY REV. CHARLES STELZLE

THE dawn of day for the toiler has been brought nearer through the men who have labored morning, noon and night, in the interest of the industrial movement. And the realization of this progress has been the best reward of those who have made many sacrifices for their fellow-men.

Speed every movement which has for its object the betterment of the physical condition of the workingman. As I write on "The Organization of an Anti-Poverty Society", will you keep in mind that I am in hearty sympathy with every organization which has that as its aim?

And yet, in this materialistic age, there are some things of which we need to be reminded. When I say "we", I mean the whole human race.

Ever since poverty came into the world men have accepted it as an evil, and they have organized societies of many kinds in order to abolish it. But somehow they have not touched the root of the matter, and as that is the most vital part of the whole thing, poverty has not been abolished.

Men have been tinkering with those things which appear upon the surface, forgetting, or being ignorant of the fact, that there is much that does not appear upon the surface, and that that which does not appear, is, after all, the most important. In this study of the abolition of poverty, there are a few underlying principles, of which we must never lose sight.

Whence Happiness Comes

The average man thinks that money—material wealth—is the foundation of happiness. That is not true. Automobiles, pianos and summer homes with steam yachts do not hold the secret of happiness. No man was ever made happy by wealth. No man was ever made unhappy by poverty. I realize that this is a very broad statement, and that it may be sadly misinterpreted, but I would say again that happiness and unhappiness, if they have come to you, have come because of something from within you, not because of something from without. Somebody has said that the successful man does not look OUT for opportunities; he looks IN, for that is where they come from.

Once a man came to Jesus and said,

"Master, speak to my brother that he divide the inheritance with me".

Jesus replied,

"Take heed—beware—for a man's life consisteth not in the abundance of the things which he possesseth".

Various Kinds of Riches

Another thing to be borne in mind is that when we speak of poverty we mean not only that a man has no money, but that he is not the possessor of some other things that make a man rich. Some people have much money but they are poor mentally. Many a so-called "poor" mechanic who depends upon the public library for his reading matter is richer, mentally, than many another man who has the walls of his private library lined with the world's best volumes.

The savage chief from Zulu-land, visiting London, appreciated nearly everything but the libraries. He was poor mentally. You may become rich in knowledge. No man can prevent you from doing that.

Others are poor because they do not appreciate the beautiful things in the world,—a sunset, scenery, pictures, flowers and music. Some men go through life with their eyes closed to all the inspiring things that God has given them. They think and plan simply for a square meal, a can of beer and a night's sleep. Their motto for life is this: "Meat, Malt and Mattress". Life has no meaning for them beyond this. And yet money cannot buy this appreciation. Even some so-called rich men go through this world with their eyes closed.

Some people are strangely poor in love, while possessing other graces. The Inspired Book tells us, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing".

Oratory, the gift of prophecy, wisdom, knowledge, faith, charity, self-sacrifice—all these without love—are nothing. The chapter closes with these words:

"And now abideth faith, hope, love, these three: but the greatest of these is love".

It is the most important thing in the world. Suppose it should suddenly be taken out of your life. No love of wife, of sweetheart, of children. Could money take its place? Never! Life would not be worth the living.

The worst kind of poverty is that which sacrifices the inner life for the sake of outward show, or material advantages. It is bad enough to have the body hungry. I know what that means. But it is far worse to starve the soul.

Four Classes of Men

After all, poverty is an individual matter. It does not belong to any particular class. Some people tell us that our country is divided into two great classes, the capitalistic and the proletariat; the wealthy and the working class. There are really four kinds of people in the world today:

The poor poor—those who have no money and nothing else.

The rich poor—those who have no money, but who have the other things that I have been writing about.

The poor rich—those who have money, but nothing else.

The rich rich—those who have money as well as the other things.

The last class, as a rule, ought to be the happiest people, but if I had to choose between a "rich poor" man or a "poor rich" man, I would rather be a "rich poor" man—and anybody may be a rich poor man.

Why Some Social Schemes Have Failed

Poverty cannot be abolished by wholesale, for the reason just given. Scores of schemes planned for the abolition of poverty have been tried but have all failed. No matter how they may have been advocated in good faith, and no matter how earnest and sincere were the men who promoted these schemes, yet selfishness and laziness, the lack of individual effort, dependence upon the community—these are the reasons given for their failure. No society can do for a man what he will not do for himself.

A Society of One Member

You have discovered that I have been preparing you for the statement that the best kind of an Anti-Poverty Society is an organization composed of one member. He must be president, vice-president, secretary and treasurer; he must do his own committee work; he must get up his own constitution, and principally, he must amend his constitution. Most of us need to change our attitude towards things in general before we can become rich in the best sense. We must get rid of many false ideas concerning foundation things. We must get the right estimate of values. We must learn to see things in their right proportion.

The Real Secret

We have been talking about the things that you are to receive. Let us go down deeper into the problem—into the secret of getting and enjoying the best things. Suppose you should go to the librarian and say to him:

"I demand the wisdom contained in the books on your shelves".

You might threaten until you are black in the face and you would not get it. The librarian would tell you that you must give heart and mind to the study of the books before you can obtain the wisdom which they can contain. You must burn the midnight oil; you must give time and strength and study, then they will be yours.

Furthermore, if you are to enjoy beautiful things, you must give them your sympathetic interest. No one can enjoy music, flowers, sunsets, pictures and scenery, if he systematically neglects them. The arm that is not used soon becomes paralyzed. The brain that is not exercised soon becoms dull. The talent that is not employed is soon taken away. These all cry, "Give! Give! Give!" before they say "Receive".

And what about love? Did you ever secure another's love by demanding it? What is it that makes you rich in the love of your wife and children. It is because you have first given your own love. No man ever enjoyed the beauty of true love until he gave his own heart. and until he was ready to lay down his own life, if need be, for the one whose love he prized.

And that is the secret of getting rich—giving to others. Jesus said, "It is more blessed to give than to receive", and ever since He said it, this saying of Jesus has been made the subject of many a joke. But Jesus Christ was never more serious than when He said it, and He knew what He was talking about.

For The "HERE AND NOW"

Not a word has been said about treasure in heaven. We shall have that by living out the principles here given. Unselfishness and love and devotion pay in this world, and they are the only things that do pay, either in this world or in the next.

How then, may you organize an Anti-Poverty Society? First by constituting YOURSELF such a society.

Second, by making other people rich. Have I been talking "up in the air"? Then the philosophy of Jesus and the best men who ever lived, is false. But you know better than that. The experience of the human heart tells you that these things are true. And all that has been said applies to the "rich" as well as to the "poor". God help us to live out these thoughts, making the world richer for our having been in it, and thus enriching our own lives.

In this spirit let us enter the labor movement. Many there are who have already done so, equalling in devotion and in sacrifice the missionary of the church, who, forgetting himself, is spending his life in true service for his fellow-men.

(See 4th page for Editorial comment on above article.)

THE SOCIALISM OF JESUS

BY DISCIPULUS

XII. The Coming of Christ

Jesus spoke of the coming of *"the son of man"* to this earth *"in power and great glory,"* and placed that glorious coming at the inauguration of the *"kingdom of God."* Many opinions have been held of his meaning in this prophecy, but most of those who have maintained these opinions have been men who took the one-sided ecclesiastical view of the purpose of his original movement, and it is not likely that such have understood him aright as to the coming of the *"Son o man."*

Here, as elsewhere in reading the gospels, I felt impelled to give Jesus' words their natural meaning, and, surely, when a picture is drawn of a king, approaching upon a cloud in the sky, it is not natural to take it as a description of a physical occurrence. It is natural and wholesome to take it as a symbolical picture, and to look for the spiritual or ethical suggestion conveyed. This is also the way in which Jesus was given to teaching spiritual and ethical ideas, which alone had value to him. An extreme example is found in his saying:

> "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."
> When the desciples found this a hard saying he explained:
> "It is the spirit that giveth life; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

For another example, let the reader who feels that he has, at least in part, caught Jesus' sense of values, turn his eyes upon the parable of the ten virgins and upon its explanation; how quickly the lines of the two-fold picture fade out, while he sees facing him simply the stern lesson: "Be ready, be ever ready for the sacred opportunity to be of service to humanity. When, yesterday, you let that chance go by, you slighted the Son of man, and *that* door is shut upon you and can never be reopened. Therefore, fail not hereafter."

Or, for still another example, let such a reader look intently upon the picture of the last judgment, in which all the nations stand before the throne of the son of man, and are by him parted to the right hand and to the left. The vast picture dissolves, but there stands fast the immutable reality of his own condemnation or approval before that figure enthroned in the heart of mankind by the conscience of mankind; and the gloriously human touch that the test is, whether he did, or did not do, a kindness which it came in his way to do—together with the reward promised him if he meets the test—the royal reward, that it shall be his to do more and greater kindnesses—turns out to be that for which the whole picture was drawn.

Once imbued with this sense of the kind of meanings which Jesus put into his word pictures—qualitative meanings, so to say, and not quantitative meanings—I was led to a definite belief as to his meaning in the prophecy of *"the coming of the Son of man."* This belief rests on two facts in regard to Jesus: first, that he understood how human nature works—"he knew what was in man"—and, second, that he identified himself with the Infinite Love—*"I and my father are one."*

In the education of the individual man, and also of man the race, the concrete precedes the abstract. (Jesus' knowledge of this fact is conveyed in his saying: *"If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."*) Let me repeat: In the education of the individual man, and also of man the race, the concrete precedes the abstract. Therefore, as long as the most fundamental and ever-pressing of the relations of men to each other, *i. e.*, the economic, the bread-and-butter relation, is that of competition—the struggle of the individual to sieze what he wants—there cannot be a widespread sense of the being of God, the Infinite Love. But when the established relation of men to each other in the matter of "getting a living" shall become that of co-operation, general love must become easy, and the heart of men must turn freely and naturally to the sense of the Infinite Love. The door will then be opened in the heart of the race, and, to use one of Jesus's figures, God and Christ will become visitants of men, of *all* men, or, to use another of his figures, Jesus will drink the wine new with us in his Father's kingdom.

It is this sure phenomenon of the future which Jesus described as *"the coming of the Son of man, upon the clouds of glory"*; *"the coming of the Son of man, which shall be as the lightning which cometh out of the east and shineth even unto the west."* For this glorious spiritual event will be quite unexpected; the mass of the race are not analytic, and new experiences come to them as surprises, although causally involved in previous events. It will be as though after a long night, seemingly eternal, there should come the sunburst, unheralded by any but the faintest dawn.

XIII. Worship

Certainly, the teaching of Jesus had another phase besides the economic; it had the upward look as well as the forward look—the faith amounting to certitude, that his Father and our Father, the God of co-operation and love—is in the last resort supreme, and must in the end destroy the power of money-making and selfishness. And many of his addresses dealt exclusively with the purely religious side of his gospel, his "good news."

That the heart of the universe, its moving spring, its all-embracing Being, is love; and that we men may be enwrapped in the consciousness of this Being who is love, may speak to Him and be spoken to by Him in our hearts, is "good news" indeed, the best of news for the "men of good will" who are engaged in a hand-to-hand struggle with the powers that be, for the establishment of right.

XIV. The Christian Church

Jesus perished as a criminal, and with him died the hearts of his followers. However, within a very few days they had glimpses of their Lord, living,—occurrences which are best attested by the resurrection of their slain faith, otherwise unaccountable. Their enthusiasm flamed up in a new and glorious ardor; they went forth as heroes, conscious of the might of the universe behind them proclaiming the worship of their Lord, who had died and risen again to save men from sin and death. A true and wholesome message it is, provided he who preaches it invariably preaches it only as a motive for living the ethics of Jesus—otherwise apt to degenerate into the *"Lord, Lord,"* type of religion which Jesus abhorred.

Although we have no record of the language in which the apostles repeated the socialist teachings of Jesus, it is clear that they must have done so, since it is recorded that the first Christian church, numbering more than three thousand, conformed strictly and gladly to Jesus' condition of giving up all their property, and that they lived in communism afterward. The story of Ananias and Sapphira also suggests that the primitive church held it mortal sacrilege to evade, to the smallest extent, the bar set up by the Lord Jesus. It is apparent that, in practicing communism, the first church went to an extreme, as Jesus did not teach communism in terms, and it is not called for by the ethical consciousness of the working-class.

Not many years elapsed before the apostles ceased teaching the socialism of Jesus, and devoted their energies to teaching the worship of Christ, and the doctrine of life beyond the grave, and, ethically, the general doctrine of love, with the precepts of a sound middle-class morality. In making this departure from the line followed by the Lord Jesus, the apostles were but using the liberty which he had said they were to have, and, presumably, they were using that liberty in the manner then most likely to conduce to the welfare of mankind. At all events, the working-class movement went below the surface, and the technical religious cult became dominant. So it has remained ever since; yet the working-class movement has always been there, like a living river flowing below ground; and in these days it is emerging again to sight, fulfilling the saying of Jesus, "There is nothing hid which shall not be manifested; neither was anything kept secret but that it should come abroad; he that hath ears to hear, let him hear".

(To be continued next issue)

Leaflets for Propoganda

We have a few thousand of the two most excellent leaflets named below, which our readers should use at once to make Socialist voters. The first is especially useful among religious people. The second is especially useful among all sorts of folks. They are both printed in clear, ten-point type, on good book paper, attractive and easy to read:

"An Appeal to the Church by Socialist Christians," by Wm. Whately (Rufus W. Weeks,) a paper read at the mid-winter meeting of the Brotherhood of the Kingdom at New York. Clearcut, wise, inspiring. Just the thing to hand to your religious acquaintance. Four pages, 20 for 10c; 100 for 30c.

"The Most Remarkable Phenomenon of the 20th. Century," by Rufus W. Weeks. The famous High School Alumni address, a striking utterance by a remarkable man on the rise of the working people. One of the most notable utterances of the year. Original, rational, convincing. Eight pages, 10 for 10c; 100 for 50c.

To Workingmen

Shall you complain who feed the world?
Who clothe the world?
Who house the world?
Shall you complain who are the world?
Of what the world may do?
If from this hour
You use your power,
The world must follow you.

The world's life hangs on your right hand,
Your strong right hand,
Your skilled right hand;
You hold the whole world in your hand,
See to it what you do!
For dark or light,
For wrong or right,
The world is made by you!

Then rise as you ne'er rose before!
Nor hoped before!
Nor dared before!
And show as was ne'er shown before,
The power that lies in you!
Stand all as one—
See justice done!
Believe, and Dare, and Do!

—*Charlotte Perkins Gilman.*

ITEMS FROM EVERYWHERE

EDITED BY GEO. H. STROBELL

There are editors and editors. This sage observation is forced upon one when reading articles in the radical and reform press and finding there ascribed to the socialist doctrine things utterly foreign to it. It is one thing to open the pages of a magazine to full and free discussion. It is another thing to allow notable misstatements to pass unchallenged. The editor who neglects to call attention to the error in a footnote or by a correction in the editorial columns had better change his calling. The admission of an article may not commit the magazine to all the theories propounded, but it certainly should not allow a writer's ignorance to mislead its readers. Here is a writer in The Common saying, the "red flag of Socialism, inviting a redistribution of property, which in order to secure the vaunted equality must be repeated again and again at constantly decreasing periods" etc, and a writer in the Arena speaking of the three main things Socialism stands for mentions "the abolition of private property." Now both Prof. Graham Taylor and Prof. Flower know the fundamentals of socialism and they are friendly to its propaganda. Should we say "Deliver us from our friends" in these cases.

The recent meeting of the Intercollegiate Socialist Society brings us to face the amazing indifference of the American students to radical ideas. In no other country is youth so wedded to aristocratic ideals, so full of a quietly contemptuous class feeling. We quote from Prof. Oscar Trigge in the initial number of his new magazine:

"The great world sweeps by with its passion and pain, but the University gives no heed. The thousand questions of politics and sociology—questions of poverty, graft, municipal ownership, temperance, imperialism—press upon us for answer and give us no peace. 'Disturb me not' says the University, 'I am free from care.' Hunter writes his book on 'Poverty,' Lawson and Steffens reveal the method of the over-world of graft, Russell cries out that the Republic is in danger. Ross sounds the warning on national degeneracy, men with rifles in their hands are seen parading the streets of Chicago, wars rage in this and that corner of the globe, the great white plague and pestilence in many disguises swing their terrible scythes unresistingly, suicide beckons with enticing finger, the tides of revolution rise over all the continents—but the University sits quietly in its cool library and turns the pages of lifeless books!

"The University Ideal is apparently a monastic survival, certainly an autocratic one, but curiously enough it now attaches itself to the feudalistic system we are forming. It is fostered by our leisure class whose members support their dignified passionless professors in their passionless pursuit of academic graft as a form of what Veblen would call 'reputable expenditure.' In Ghent's 'Benevolent Feudalism' the place of this ideal is clearly shown in its relation to the governing ideas of the day. I would hate to be a party to such a relationship: spinning not, yet wearing the livery of another.

"But the fact remains the ideal does exist in our universities and prevails to infect our sons and daughters with the poison of an ideal leisureism. Our universities are given over to many forms of idleness—to club houses and tennis and football and such like accompaniments of leisureism. And this in our new American universities!

"The point I am coming to is this: the presence of this ideal accounts for the amazing apathy of the students of American universities respecting the world-revolution in progress in this century. Jack London said recently to the students of the University of California: 'As I look over the universities of my land today, I see the students asleep, asleep in the face of the awful facts of poverty I have given you, asleep in the greatest revolution that has come to the world. Oh, it is sad! Not long ago revolutions began, grew, broke out in Oxford. Today Russian Universities seethe with revolution. I say to you, then: University men and women, you men and women in the full glory of life, here is a cause that appeals to all the romance in you. Awake to its call.'

"Did anyone awake on this occasion, I wonder. Probably not. And this is the evidence that the doctrine and the methods of disinterestedness have been faithfully and destructively applied to the university system. But I cannot believe that the American student body will always remain supine. I have read a book in manuscript entitled "The Socialising of American Institutions," and in it the facts of social change are presented so clearly by a mind academically trained that even a student cannot help but understand. Sooner or later, you men and women of the universities, this apathy must be overcome. Sooner or later you too must take sides, soon the issue will be joined as sharply as was that of slavery in the past, or temperance in the present.

"Even as you read this you exclaim: 'Take what side! What issue! It is as I expected: you do not know what I am talking about,"

By the time this reaches you the S. D. Herald fund for the purchase of a printing plant will reach a thousand dollars. Milwaukee is the center of the live Socialist movement of the country and an ideal place for the establishment of a Socialist daily. The ownership of a printing plant is a necessary step in that direction. Can any reader of the CHRISTIAN SOCIALIST assist?

The Toledo Socialist is also engaged in a plan for controlling its own facilities. Stock is being sold in a company that will publish and print the paper and other literature.

The Homiletic Review, a leading religious publication of the country, in an editorial on the evils of our business life, gives it the following significent attention:

"It may be that an investigation of business conditions will lead to the realization of the fact that the dishonesty of our day is inherent in our competive system. In that event, it will become the duty of the pulpit to accept the new alternative, and to turn men's faces toward a co-operative society, which, being itself ethical, will make it possible and practical for each individual to live out his highest ethical ideals in conformity with the whole social order.

When the newly elected legislature met in South Australia, Prince, the Labor leader, moved the adjournment of the House as an expression of no confidence in the government. The resolution was carried by a vote of 17 to 24. The government resigned. Thereupon a new ministry was formed with Mr. Price as premier. Mr. Kirkpatrick, also a Labor member, is chief secretary and minister of labor. The other members of the ministry are Progressists. The vote which defeated the government was a coalition vote, and the new ministry has been formed on coalition lines. A fight will now be made against the Senate to destroy the inequalities of sufferage in electing that body.

Mother Jones is going into eastern states. She has just finished a most successful tour of Missouri.

Preparation for the coal strike is in order. Enormous masses of coal are being stored everywhere, and consolidation of existing corporations is going on constantly. The unions are accumulating members and finances. President Mitchell of the U. M. W. declares in unequivocal terms that the union will, upon the expiration of the present wage agreement next April, demand an eight-hour day and absolute recognition of the union. "What we want to do is to have the union recognized in the anthracite region, so that we can say to Mr. Baer: 'Here is the labor of 150,000 men and boys. You can take it or leave it,' and he will take it, because he cannot get along without it." And the printers are in a strike over the 8 hour day.

The Milwaukee Journal recently published the following item: "A new policy is to be adopted by the Democrats and Republicans in the City Council regarding the Social-Democrats. The approach of the spring election is responsible for this. The opponents of the Socialists wish to clear the decks and dispose of Socialistic measures before the next city campaign. So it is intended to promptly kill and bury Socialistic resolutions and ordinances so that they will not be live issues in the council at the time the orators take the stump. It has been the practice to allow these measures to linger in committee boxes without action. Now it is proposed to take them out and give them prompt execution and to follow that plan in regard to new measures which they introduce." Comment is unnecessary. The old parties are beginning to feel a mortal terror of the Social-Democrats.

The New Orleans Picayune warns the business interests of the country that if the Chinese exclusion act is repealed it will precipitate the working people into a war of the classes, and "*It will be the commencement of a great struggle for the establishment of Socialism in the business of the country.*"

According to the English "Labor Gazette" 43,000 workers secured the eight hour day during the year 1904 in government workshops. The accounts show that this was done at no decrease of wages per month and that the output was not any less. Nor did the cost of making show any increase.

"The book reviewer of the New York Independent takes a shot at Prof Peters' 'Principles of Economics' as follows: 'That some 12,000 persons are killed and 138,000 wounded on the railroads and trolleys yearly; that during 1900, 6,468,964 wage-earners were partially unemployed, and 2,069,546 male wage-earners were unemployed for from four to six months; that fraud and graft, including adulteration of goods, are generally prevalent, are not so much as considered in his blissful account of the operations of modern industry."—Appeal to Reason.

ONE WHO UNDERSTANDS

BY W. B. GALLAHER

This is largely a world of misfits and misunderstandings. The wisest and best of men often misunderstand each other's words, purposes and acts, even to bitterness of feeling, heartburnings and sad alienations which ought not to occur. This is often especially true among the advocates and supporters of new and untried reforms, in which in a common anxiety to hasten the reforms desired, equally honest, devoted and faithful reformers, possessed with a common and equally high and noble purpose to advance their cause, are led to differ as to time of action, ways and means, etc. Oftentimes the angry, clashing and even jealous differences of equally warm and true-hearted reformers are a sad and humiliating spectacle, calculated to make the dispassioned and sympathising observer exclaim:

"Oh the sad, human littleness of the bravest and best of reformers, as compared with the splendid and sublime glory of the reforms which they advocate! What mites they are down there in the valley of self-humiliation, buzzing their feeble notes of praise and honor to the grand ideal, blazing high and sunlike above their heads!"

In the midst of all the misfits, misunderstandings, bickerings, heart-burnings and alienations, too often found among equally true and good reformers, each inwardly conscious of his honesty and devotion in the cause he supports and advocates with a true heart, how deeply comforting, how mightily helpful to each is the glad and blessed truth that there is one above. "Our Father in Heaven", who understands, one who knows us *as we are* to the last depths of our innermost being, one who never judges us wrongly and who fills with the sweet, comforting, sympathizing strength and glory of His Inner Presence Divine, the dark aching void made by the wear and tear of human misunderstandings of the holiest affections, desires and purposes of our inmost hearts.

Oh what an unspeakable joy it is to know that there is "*One Who Understands*", even when our dearest and best-loved on earth fail to do so, and who is ever ready to pour the healing balm of his loving sympathy into our bruised and bleeding hearts when in the midst of our most pure, true, unselfish and untiring devotion to a great and good cause, we are misjudged and condemned of men, yea even of our fellow-workers. God be praised for His ever understanding presence.

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EDITORS:

EDWARD ELLIS CARR, - - - Danville, Illinois
OSCAR F. DONALDSON, - - - Webster City, Iowa

CONTRIBUTING EDITORS:

GEORGE WILLIS COOKE, - - Boston, Massachusetts
PAUL H. CASTLE, - - - Central Park, Montana
J. STITT WILSON, - - - - Berkeley, California
EDWARD ADAMS CANTRELL, - - - Rock Rapids, Iowa
W. B. GALLAHER, - - - Danville, Illinois
WILLIAM R. BENNETT, - - - Marion, Indiana
CARL D. THOMPSON, - - - Minneapolis, Minnesota
WINFIELD R. GAYLORD, - - Milwaukee, Wisconsin
GEORGE E. LITTLEFIELD, - - Westwood, Massachusetts

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LOVE IS THE GOLDEN CHAIN

How sweet, how heavenly is the sight,
When those who love the Lord
In one anothers' peace delight,
And so fulfill his word!

When each can feel his brother's sigh
And with him bear a part!
When sorrow flows from every eye,
And joy from heart to heart!

When, free from envy, scorn, and pride,
Our wishes all above,
Each can his brother's failings hide,
And show a brother's love!

Let love, in one delightful stream,
Through every bosom flow;
And union sweet, and dear esteem
In every action glow.

Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven who finds
His bosom glow with love.

—Old Hymn.

All the world feels the thrill of coming change. Some announce it with a shudder and a groan, and some are rejoicing in the light.—Christian Register.

Rev. Dr. George Willis Cooke, one of the best read men and profoundest thinkers among present day writers on literature and sociology, begins in this issue a series of discussions and book reviews on "The Trend of the Social Movement" which promises to be one of the very best features of our paper.

The reader must learn to distinguish clearly between the meaning of the words social, sociological, etc, which cover in general all questions affecting society, and *Socialism* which means a particular theory or plan of government and industry otherwise called collectivism.

We welcome all communications from every source upon the great problem of Capital and Labor and the Coming Kingdom of God on earth. But, as they did at *ye olde mille*, each must wait his turn and the fitness of his article for any particular number. Always enclose stamps if you wish the article returned in case it is "not suited to our columns."

TO Y. M. C. A. WORKERS AND OTHERS

No person nor association receives the Christian Socialist unless it is paid for by somebody. NO BILL FOLLOWS THE CHRISTIAN SOCIALIST. When the time paid for expires the paper stops. All we ask of Y. M. C. A. workers is to place the paper on their reading tables. It has been paid for by "Our Mutual Friend." Treat it fairly.

THE PRESBYTERIAN CHURCH ON SOCIALISM

The Board of Home Missions of the Presbyterian Church, in explaining why the Church has established a "Department of Church and Labor," says:

"*Socialism must be reckoned with by the Church.* There are today nearly nine million Socialist voters throughout the world. In our own country the gain by this party during the past four years was seven fold. If the increase during the next eight years is in the same ratio, *the Socialists will elect a President of the United States.*"

"Whatever one may think of the economic value of Socalism or the probability of its success as a political party, this fact remains—*Socialism has become to thousands of workingmen a substitute for the Church.* Aready in several of our American cities Socialist "Sunday Schools" and "preaching services" are being held, conducted in some instances by deposed or discontented ministers and priests. They have adopted the vocabulary of the Church. They are insisting that Jesus Christ was a Socialist, and that they more nearly represent the teachings of Jesus Christ than does Christianity socalled. The spirit of "class-consciousness" which they are advocating is rapidly developing into a spirit of *Class-hatred.* They are laboring under the delusion that sowing the seed of hatred will bring in a harvest of love."

SO to the rapid growth of Socialism in America and its attempt to preach the real gospel of Jesus, "GOOD NEWS TO THE POOR," we are indebted for the organization of a "Department of Church and Labor" by the Presbyterian General Assembly! Please score another ten-strike for Socialism, comrades! When your cynical friends sneeringly ask "*what good has Socialism actually accomplished?*" You may mention this among a hundred other great and good things it has already done.

And let us thank God that the agitation for economic justice in the name of Jesus has not been thus far in vain.

Socialism is not an enemy to any Church which truly strives to live out the words of Jesus, and this latest move on the part of the Presbyterian Church to reach working people—though somewhat discolored by unjust anti-Socialist prejudice—is one of the most significant and hopeful events of modern times; for it marks an era of Church activity in behalf of and in brotherly sympathy with the working-classes. Other churches will follow this noble lead and soon the labor question will shake the Churches even more terribly than did the slavery question fifty years ago.

The Board is much in error when it says of the Socalists: "The spirit of 'class-consciousness' which they are advocating is rapidly developing into a spirit of *class-hatred.* They are laboring under the delusion that sowing the seed of hatred will bring in a harvest of love."

We admit that some act as if class consciousness means class hatred, but the most of the Socialists know better and feel differently about it. However, when the Presbyterian church attempts, as we trust it will, to show WHY *the class which produces all the wealth of the world should possess the wealth it creates*, then it will see *class hatred* manifested—but not by the working class.

When any Church of today takes and maintains the position concerning riches and rich men that Jesus and the Apostolic Church did it will immediately learn in whose hearts class hatred dwells.

Socialism means JUSTICE and BROTHERLY LOVE. It will dethrone injustice and hate. —E. E. C.

"AN ANTI-POVERTY SOCIETY"

Within certain limitations the general truth and vital importance of Rev. Stelzle's article on first page is apparent to every thoughtful person. *The richest treasures are within.* It is a message for the rich, the well-to-do, the young, the ambitious, the comfortable workman. But the particular application of this idea as an element in the solution of the frightful labor problem of today is a cruel taunt and insult to millions of worthy, helpless, unhappy poor.

The statement that "NO MAN WAS EVER MADE UNHAPPY BY POVERTY," with all due allowance for possible "misinterpretation," is so manifestly false and absurd that one finds himself wondering at the blindness or audacity of its author.

"Automobiles, summer homes and steam yachts do not hold the secret of happiness", but no man, or beast, can be happy without a comfortable living. Food, clothing, shelter—these are fundamental. "First that which is natural, then that which is spiritual".

What chance for happiness has a poor man or woman with a large family and an income too small to feed, clothe and educate them properly? *More especially* if the aesthetic instincts referred to are highly developed? What chance has the American miner, factory-worker or sweatshop-victim to enjoy "A sunset, scenery, pictures, flowers and music"? What is the meaning of a public library to the weary man or woman who works ten or more hours every day?

Let us not affect to scorn the "square meal" for the common herd while we live in comparative luxury. Until a man can obtain a square meal for himself and family every day without the endless grind of modern wage-slavery there is but little use of expecting him to seek the library, the forest-clad hill, the glorious sunset for joy and inspiration.

"*The best riches are within*"; but let us not fall into

the error of saying that happiness lies dreaming in an empty stomach, dwells in a foul sweat-shop, homes with parents too poor to supply their children with the ordinary comforts of life, or lodges in the breast of a genius whose fires have been quenched by icy floods of hopeless circumstances which "froze the genial currents of the soul."

When a man wants bread he will not be comforted by the stony advice to be happy though hungry; to feed his soul on "scenery, pictures and music" (which he has no access to) while his children suffer. He will never laugh with joy at such a mock-gospel, though he may laugh at it with scorn and derision.

The inner wealth and happiness of which Brother Stelzle writes *can never come* until the primary, physical wants of man are supplied. And the attempt to quiet the unrest of suffering humanity with such pious platitudes is gruesomely farcical and will inevitably meet the contempt it deserves from the long oppressed and exploited working people.

Perhaps the key to this remarkable contribution to the labor problem by an official of the church is in the argument against "social [Socialist?] schemes" for the abolition of poverty. He says: "THE BEST KIND OF AN ANTI-POVERTY SOCIETY IS COMPOSED OF ONE MEMBER". Then why is not the best kind of an Anti-Sin Society composed of one member also? It *may* be that such preaching as this, evidently intended to silence the accusations of the poor against the rich, is responsible for the fact that *untold millions of American workmen belong to a Church of one member*, scorning the Church as an organized body supported by and defending predatory wealth!

It is rather strange that with all his "sympathy with every organization" whose purpose is to abolish poverty our brother seems hostile to the greatest of all, the International Socialist Party.

With such exceptions as have been noted, Brother Stelzle's article is to be admired. And we rejoice that at last a great modern church has set itself seriously to the task of finding and supplying the needs of the working millions. We hope for great things in future from this effort. But we warn Rev. Stelzle and the great church he represents that aesthetic and religious platitudes will not win the working people nor satisfy their rapidly growing demand for ECONOMIC JUSTICE. They do not, and will not care a picayune for a church that continues to advise them to be patient and make the best of the present system of wholesale robbery while it fawns upon their exploiters and "justifies the wicked" for the contributions they make to church, "charity" and "education". —E. E. C.

"WHOM THE GODS DESTROY"

The Coal Combine's threat of shutting down every hard and soft coal mine from Pennsylvania to Iowa and from West Virginia to Michican, on April 1 next, is startling enough. 400,000 miners and their families–2,000,000 or more people—would be impoverished and the whole nation blighted by the effects of such an unprecedented lockout.

"The consumer has been getting his coal too cheap," say the millionaire mine owners. They propose to raise the price of coal to the consumer 50c or more per ton and make the miners accept less wages or lose their jobs entirely, and so "*make more money by a lockout than by operating their plants.*"

The public and the poor miners?–Oh, they are not to be considered at all, except as sheep to shear.

What makes the above program possible (and even probable) is the fact that practically all the agreements between the miners' unions and the operators expire next April, and this seems the best possible time to starve the miners into submission, since no field will be able to help another financially while they are all locked out or on strike.

The inhuman, selfish, cruelty and recklessness of the coal barons could not be more fully shown than by such a scheme. They amassed millions of dollars under the old regime. The increase in the price of coal to the consumers three years ago, without any corresponding increase in the cost of production, made them many millions more. Now they propose vastly to increase their exorbitant profits by starving the miners into a more slavish and impoverished condition while they at the same time HOLD UP THE AMERICAN PEOPLE by means of a further arbitrary and outrageous increase in the price to the consumer.

The plan looks feasible; but,—have the operators forgot the tremendous wave of sentiment for the public ownership of coal mines which grew out of the mining troubles three years ago? Are they depending upon the Dick Military Bill to help them through? Or are they really anxious to arouse the nation to the point of electing a Socialist president in 1908?

"Whom the gods destroy they first make mad."

Germs of Mind in Plants

Do you know that plants have *souls?* That they *feel, taste, smell, see, move* and *think?* That they have *a sense of life* and *an impresion of the world* all their own? Perhaps this is putting it rather strong, but you must read "The Germs of Mind in plants", published by Chas. H. Kerr & Co., 56 Fifth Ave., Chicago, price 50 cents. The style is so simple and clear that the average man may understand and its contents are as interesting and fascinating as a fairy tale or the mystic deeds of a magician. It is worth many times the price.

IS CHRISTIANITY A FAILURE

By no means, Says Fichte, with profound insight: "Christianity yet carries in its breast a renovating power of which we have no conception. *Hitherto it has only acted on individuals, and through them, on the State indirectly.* But whoever can appreciate its power, whether he be a mere Believer or an Independent Thinker, will confess that *it is destined some day to become the inner organizing power of the State*, and that it will reveal itself to the world in all the depths of its ideas and the richness of its blessings."

And this great truth is better comprehended by many pious Roman Catholic scholars than by many Protestant divines. The Chief Judge of the Unterwalden, Oberrichter Ming, a Catholic, thus admonished the Swiss *Pius-Verein*, at Saren:—

The Church was relying too exclusively upon spiritual methods in dealing with social misery. Christ was not content with preaching, but taught by a miracle that *the People should have bread and to spare.* The miracle of feeding the thousands seemed to him to be *an indication of the Lord's will as to the line His Church ought to follow. Christendom alone can solve the Social Question. But the Laws of the Divine Spirit must be incorporated in the Laws of the STATE.* . . . The Eighth Commandment seemed to him to be most flagrantly neglected as a principle of our Social Legislation. "Thou shalt not steal," if it were properly carried out in the form of Law, would abolish the Usurer, the Bourse Speculator, and the shameful unrighteousness of our Wage System. The latter, as the Holy Scripture says, "clamours to Heaven for vengeance."

What saith the Nonconformist Conscience to that? Or to this, from the learned Professor F. S. Nitti's "CATHOLIC SOCIALISM?"

We are bound to admit that Christianity was *a vast Economic Revolution* more than anything else. *The first Christians did not seek to acquire wealth; like Christ they sought to annihilate it.* Like their Master, they had no conception of Civic Government; the Religious Idea so dominated them *as to destroy all differences of Nationality or Social Condition.*

HE THAT HATH EARS TO HEAR, LET HIM HEAR.

THE CHURCH WILL NOT DIE

THE temple of Solomon was built about thirty centuries ago. The accounts of its dedication, containing the prayer of Solomon, have such a modern sound that, for the most part, the prayer might be used in our own time for the dedication of a cathedral. We hear thoughtless talk about the decadence and the total disappearance of the church; but, when we read this account of the ancient dedication, written at least twenty-five centuries before our time, we may reassure ourselves with the belief that an institution which is three thousand years old and has, in some form, lasted twice three thousand years, is not likely to disappear in our time when more than ever it represents the fundamental hopes and aspirations of the human race. The ancient temple represents not more, but less, than the modern church stands for; but both have come out of the heart of human nature, and will endure in some institution which will represent the best that is in them. —Christian Register.

POT CALLS KETTLE BLACK

The National Association of Manufacturers of the United States of America through the action of its board of directors, adopted strong resolutions condemning the general strike of printers throughout the country for an eight-hour day and asking the business men of the country to not enforce any contracts for printing, the fulfillment of which is delayed by the strike. The resolutions assert that "this attack upon the printing employers and the efforts of the labor trust to force higher prices on the people, is a trust movement against the interest of the people, and solely in the interests of the members of the labor trusts."—News Item.

This is a clear case of "the pot calling the kettle black". "The Labor Trust" has surely as much right to be as the Employers Trust; and because "the Labor Trust" fights for higher wages and better conditions for the masses, demands a shorter work day and the consequent employment of more men at living wages, it is white as alabaster compared with the black selfishness of the Employers Trust. Nevertheless, unwisdom and injustice will inevitably be manifested on each side so long as this fratricidal class-war rages. The only hope for a final settlement of this war is in Socialism. Capital and Labor will of course always fight under the competitive (fighting) system. Peace can come only when the class-war is lost in the universal, brotherly co-operation of Socialism. Both employers and workers should work and vote for that.—E. E. C.

The Ariel

As we go to press "The Ariel" for October comes to hand in a very attractive form with the airy tone which suits Comrade Littlefield so well. Glancing over it hastily, without time to "heft" it for extended review, we note liberal quotations from Edwin Arnold Brenholtz' book of poems on Equality; a pleasant greeting "In the Open" by James Eads How; interesting paragraphs by J. Wm. Lloyd which, as other of his writings, frankly favor anarchy and free love; a beautiful little versification by an author unnamed; a brief, exquisite word-illustration of Christ and Magdalene by John Ellis; a suggestive short essay by Ralph Albertson; a striking reprint from Olive Schreiner, and the announcements of present work and future plans by Comrade Littlefield.

The resumption of "The Ariel" will afford Comrade Littlefield a free and congenial means of self-expression, will please hundreds who are kindred of mind and, doubtless, accomplish its peculiar part in the transpiring revolution. The Ariel, Westwood, Mass., 50c per year.

THE CHRISTIAN SOCIALIST FELLOWSHIP

It is proposed that a Conference of those most interested in the "Christian Socialist Fellowship" be held sometime this fall or winter, to draft the purpose, requirements and organization of this movement. This draft to be submitted to the friends of Christian Socialism. Should it meet with sufficient endorsement to warrant further effort let a Committee (to be specified by the Conference) issue a call for a General Assembly at some convenient place. This Assembly may ratify, modify and perfect the organization. All questions, suggestions and discussions of this matter should be addressed to,

Mr. Oscar F. Donaldson, Webster City, Iowa.

There has been a desire expressed by some as to the attitude of the contributing staff of the Christian Socialist upon the proposed Christian Socialist Fellowship.

I will give a brief review of the expressions as they were made to me.

George W. Cooke frankly expresses his pleasure and hope in this movement. He thinks it timely, and hopes much for its success.

Carl D. Thompson's letter in this issue speaks for itself.

J. Stitt Wilson's attitude is best shown by the fact that he has refered to me some who are attempting individual Christian Socialist work.

W. B. Gallaher thinks it a necessary result of the Christian Socialist and expects a rapid growth of the movement.

The position of Mr. Carr and myself has been fully stated. The others have not yet spoken to my knowledge.

Generally the trend of the expression seems to be for a conference at some point in or about Chicago or Indianapolis, early in the winter, but the date is to be governed by the response made to the preliminary organization now going on.

The organization desired seems to be a democratic form of government with an advisory control over the workers, centralizing the work for economy, efficiency and sympathy, but not a direct control.—

The work to be strictly in accord with the principles of the International Socialist party and to be of a missionary or educational nature.

OSCAR F. DONALDSON.

CENTRAL PARK, MONTANA.

DEAR COMRADE CARR:

I note with much pleasure, the agitation going on with reference to the Christian Socialist Fellowship movement. A year ago last spring Comrade Donaldson and I had considerable correspondence and two conferences relative to some such movement. We went so far as to draft a national constitution and by-laws, which, by the way, I still have and can forward to the proper parties in this movement simply as suggestive material. We named our movement "The Christian Economic League of America." I like the "Christian Socialist Fellowship" much better. I am certainly heart and soul in this movement. I have already met with much endorsement among the locals of the Socialist party in the delivery of my lecture on "Socialism and Christianity." I have been agreeably surprised to see how even the materialists among the socialist workers accept the ethics of Jesus as applied to the socialist movement. The time is at hand for the great Christian Socialist Fellowship. How I should love to meet in the first convention that starts the grand movement, but I am too far west to hope for such a pleasure. When the work starts, however, I will do my best to help keep it going. We should not drift away from the practical political expression of the Socialist party. Let us not drift into the nonsensical expression that we are *Christian* Socialists but not *scientific* socialists. Let us lay claim to both or neither.

Most fraternally,

PAUL H. CASTLE.

MILWAUKEE, WIS.

DEAR COMRADES OF THE CHRISTIAN SOCIALIST:—

I am greatly delighted with the fellowship that is springing up around the Christian Socialist. It seems to me there is nothing so much needed in the American Socialist movement as comradeship or fellowship, and it may be that this fellowship may be generated more widely and cultivated through the agency of this paper. While I am constantly engaged to the limit of time and endurance in the directly political part of the work for Socialism, which I regard as the greatest immediate necessity, I nevertheless appreciate all efforts of this sort. I hope it may have abundant success in every way.

I am especially pleased with the attitude of the comrades who have written to the paper in regard to the Berger case and like matters.

We have a church in Elgin, Ill.,—the People's church,—whose purposes are in direct line with the efforts of the Chritian Socialist. We organized there six or seven years ago and a few loyal and devoted comrades have kept the banner floating there ever since. Most of the members are also members of the Socialst party. But there are many more who are with us enthusiastically for these ideals. I shall be with these Elgin comrades again soon and hope that we may find ways of cooperating.

Sincerely,

CARL D. THOMPSON.

GOSHEN, KY.

DEAR COMRADE CARR:

I am much gratified at the earnest effort you and Comrade Donaldson are making toward shaping the Fellowship Movement. I have had several important replies to letters sent out soliciting a candid expression of opinion. Comrade Donaldson's idea that we secure a democratic agreement, and not the dictum of merely one or more men, is excellent. I shall earnestly seek such an expression, and, comrades, we must not be sensitive if our opinions are analyzed. The following letter is from a strong Socialist Episcopal minister in New York State, who was a delegate to the last nationl convention. He is a great accession to our ranks. I know him well, and he is with us. He expresses himself pointedly, but he represents many strong-minded men who will come with us, and those points must be weighed.

ST. JOSEPH'S RECTORY, ROME, N. Y.

MY DEAR COMRADE RULE:

You may count on me as favoring anything and everything that will promote the cause of the Christian religion, and also anything that will promote the cause of Socialism. I have kept careful track of the movements for the formation of the Christian Socialist Fellowship. The only reason I have not written to the Christian Socialist expressing myself thereon, has been because I am not yet satisfied First, of the positive desirability of such an organized step. Second, I am not wholly satisfied with the "pledge" of Fellowship. . . . . To my mind the term Christian Socialist means nothing more than the expression Christian Geologist, Christian Astronomer, etc. And while it is eminently desirable at the present phase of the Socialist movement, that we have a paper labeled with the misnomer of "Christian Socialist," and Christians who are Socialist should throw all their strength into the movement as Christians and Socialists; at the same time I apprehend that the term Christian Socialist and such a Fellowship concerning which I write, cannot be but temporary, certainly not lasting. I mean but of a few years' duration, will die after it has served its purpose.

Theology is a science and I would take issue with anyone who denied it. It is the science that has to do with Divinity. Socialism is also a science, distinct and separate by itself, and has to do with economics. This is my view of the situation. I may be wrong, through I believe it is good philosophy.

You see my position therefore, and will understand my silence concerning the Fellowship movement. I thought at one time of writing to Comrade Carr and giving him my views, and suggesting a different name that would emphasize the fact that the Fellowship was an Association of devout Christians bonded together to work for Socialism in the full light of the Incarnation, and that would savor less of sectarianism than the proposed Fellowship did, in my opinion. But I concluded that the movement had gone too far for my influence to amount to anything, so I kept still. Perhaps I had better spoken sooner.

But for all this be assured, my dear Comrade, that the movement has my hearty sympathy, and I am perfectly willing to be enrolled as a member; only that I would be better satisfied if, possibly from my own view-point only, the same has been a little more logical and scientifically correct.

You are at liberty to show this letter to anyone interested. My ideas might coincide with theirs.

Ever yours faithfully,

A. L. BYRON CURTISS.

The second letter is from Rev. Chas. M. Sheldon the famous Christian Socialist minister. I understand that he and his father Rev. Stewart Sheldon, are loyal Socialists. We are all familiar with the work of the son and many of us have read the booklet of the father published last year by Chas. H. Kerr &Co. The Sheldons represent many thousands of people with whom the name Christian Socialist is an absolute necessity in our propaganda work.

CENTRAL CHURCH, TOPEKA, KANSAS.

DEAR BROTHER:

I do not know of any reason why the teachings of Christian Socialism should not find expression in a Loving Fellowship. So far as I understand the pledge you enclose I am ready to sign it. My contribution to the cause of a practical Christian Brotherhood will probably made largely through the Church of which I am pastor and whatever books or other printed matier I may be able to produce. I am ready to co-operate with any man or body of men who honestly and sincerely wish to establish the real Kingdom of God on earth.

Very cordially yours,

CHARLES M. SHELDON.

Comrade H. P. Moyer, Battle Creek, Michigan, author of "Songs of Socialism" writes:

I am greatly interested in the Fellowship Movement and see a great field for it. I hope it will not necessarily break up church relations and antagonize the people. A circle within a circle, it seems to me, would be the right idea, I shall watch the CHRISTIAN SOCIALIST with interest. You may count on me for any help I may be able to give.

Comrade Townsend of Cameron, Ind. Territory, writes of the work and its needs. We would like Comrade Moyer to answer this:

We need Socialist Songs on disk records. I am working earnestly for the Gospel of Socialism. Have bought a "talkophone" for the purpose of getting people out to listen to readings from the Christian Socialist and other papers. Will get Mills and Wilshire soon. Debs and Wanhope later on. But we need Socialist Songs, sung plainly so every word can be understood and without stagey style. Wont you take up this much needed feature of the work? As soon as materialized send me literature for the organizing Christian Socialist Fellowship.

Yours for the cause,

C. E. TOWNSEND.

I have a good letter from Comrade J. W. Wells, who is doing a great work in Oregon. He has written Comrade Donaldson, who will no doubt make the letter public.

(Continued to page seven)

TREND OF THE SOCIAL MOVEMENT

(Continued from page eight.)

the interests of the weak races, and a spirit of luxury and sensuousness that is deeply corrupting.

When he attempts to explain this reaction, Mr. Hobhouse finds the cause of it, "on its intellectual side is due to the biological conception of Evolution as its principal source." The proposition that evolution in the organic world is the result of struggle and the survival of the fittest has led in politics to an abandonment of humanitarianism and the acceptance of a strenous assertion of the right of the individual man and nation to force their way to success regardless of the interests and rights of others. The two chapters in which Mr. Hobhouse deals with this problem are of great value as coming from scientific investigator. "*A just conception of evolution,*" he rightly says, "*does not support the view that the struggle for existence is the condition of progress. It therefore lends no sanction to the prevailing worship of force.* On the contrary, it supplies a broad justification for the ethical conception of progress as consisting essentially in the evolution of mind, that is to say, in the unfolding of an order of ideas by which life is stimulated and guided. It has been the misfortune of our time that attention has been diverted from this ethical, or, if the expression be preferred, spiritual order in which the essentials lie to the biological conditions which affect man only as the human animal."

From this point of view Mr. Hobhouse devotes three chapters to the present position of democracy in England, and to the question of peace between nations. They have the high merit of being really based on scientific conclusions, and are not the mere results of political speculation. He concludes with a chapter on liberalism and socialism, in which he shows that socialism truly develops and completes the democratic idea. He says that "personal freedom, colonial self-government, national rights, international peace, free trade, reduced expenditure," were the watchwords of the old liberalism in England, which was the party form of individualism and democracy. These ideas are not done away with by socialism, but carried to their legitimate conclusion. In their opposition to the Boer war and in their defense of free trade, the two parties have fought side by side with a common purpose and conviction. Mr. Hobhouse's conclusion is stated in these words: "The change which has taken place in the minds of popular statesmen since Cobden's day is due to the realization of the democratic principles for which the men of Cobden's time fought. When the people once applied the saying of the French king to themselves, and declare with truth, 'The State, it is we,' when they look upon the government as their servant and the acts of the government as their acts, it followed necessarily that the antagonism between democracy and governmental action fell to the ground. In its place there arises a stronger sense of collective responsibility and a keener desire for the use of the collective resources and organized powers of the community for the public needs."

The books I have thus hastily noticed are very suggestive as indicating from the experiences of England what is likely to be the trend of social opinion in our own country. We are twenty-five or fifty years behind that country in the growth of collectivism, but we are almost certain to develop along much the same lines in the near future. If the growth is more rapid it will be owing, doubtless, to the influence of the Socialist party and the efforts of the older parties to forestall its activities. Both books are highly suggestive in indicating the tendencies of the time, the influence socialism is coming to have in all progressive countries, and the manner in which it is being dealt with by independent minds.

To "Social Ethics" Subscribers

Arrangements have been made whereby the Christian Socialist will be sent to the paid up subscribers of "Social Ethics" which suspended last April. We solicit the friendship and support of all these new readers, hoping each one will become a regular subscriber to the CHRISTIAN SOCIALIST.

I admit all that my critical friend has to say in criticism of the churches. They are not unworldly; they lack the sense of proportion; they sometimes lay emphasis on minor points of doctrine or ritual instead of the greater matters of temperance and righteousness and true godliness; the sermons are sometime dull and sometimes too long; the music is sometimes more for the glory of the singers than for the glory of God. Nevertheless, the churches, with all their faults, are the inspirers of a higher, purer, better life in the community. They make for higher ideals, for honesty in business, for purity in government, for peace and happiness in the homes. And so I believe in the Church; not because it has descended from the Apostles, not because Moses gave it the law on Mount Sinai, or Peter preached to it on Pentecost; but because, wherever it is, it does something to give glad tidings to the poor, comfort to the sorrowing, liberty to the enslaved, enlightenment to the ignorant. The world—our world—is the better for its mission and its message.—*Lyman Abbott.*

Increased Circulation

This issue of the CHRISTIAN SOCIALIST goes to several hundred new names, the paid-in-advance subscribers of Social Ethics. We welcome each one of these new readers, hoping they will appreciate our paper and help push forward the ethics of Socialism as represented by this paper.

THE CHRISTIAN SOCIALIST FELLOWSHIP

(Continued from page six)

I will report other letters when they come in. Meanwhile let me recommend every Socialist Christian to read Comrade Untermann's two articles on Christian Socialism in the Appeal issues of June 6th and July 18th, 1903. They cover the case from the party standpoint. One was republished in "Sparks of Proletarian Revolution," Appeal Co., 10c. The criticism is pointed and important. But in the second article Comrade Untermann speaking of the Christian Socialist League, says:

"At the present historical stage, Christian Socialism, as conceived by the League, is of service to the cause of the working class, because there is a class-conscious working class movement marching toward victory. Without this essential factor in the social evolution, Christian Socialism would be as important as all its sentimental predecessors have been. But under the present conditions, it helps to round up those stray individuals on the outskirts of the working class army who, without class consciousness, still have desire and inspiration for social progress from abstract ideas of right and justice. With this understanding, the class-conscious proletariat of the world will acknowledge the services which Christian Socialism in America renders to International Socialism."

Evidently, then, a great Fellowship is necessary and inevitable. It will bring together every Christian-minded man and woman in the Socialist Movement. It will make the spiritual and the materialistic comrades better understand each other, "Socializing the Christians and Christianizing the Socialists" as some one has said. It will thunder truth in the dull ears of a sleeping church, and forestall any reactionary capitalistic Christianity parading as "Christian Socalism," witnessed on the Continent. Comrade Untermann describes this thoroughly. Kentucky and Indiana comrades favor a conference at Indianapolis this winter. Let others express themselves on this.

Yours very sincerely,
LUCIEN V. RULE.

Comrade Rev. W. D. Wattles of Indiana will hold a series of meetings with the Goshen, (Ky.) Fellowship the last week in September. He will also speak in Louisville, Ky., and New Albany, Ind., on the same visit.

There are yet a few hundred extras left of the July 15th. and August 1st. issues. Excellent numbers for propaganda. Order a bundle and hand to your religious acquaintances. One cent a copy.

NO MAN HATH HIRED US

Search—search—search—
At the dawning cold and gray;
Search—search—search—
Till the twilight closes the day!
Morn, and noonday, and night—
Night, and noonday, and morn,
Till the heart is sick and the brain benumbed,
And the spirit all forlorn.

Search—search—search—
How this idleness we dread!
Search—search—search—
For by labor we earn our bread!

Morn, and noonday, and night—
Night, and noonday, and morn,
From our willing heart and our willing hands
Have our industries been torn.

Search—search—search—
Though we only search in vain!
Search—search—search—
As the merchants search for gain!
Morn, and noonday, and night—
Night, and noonday, and morn,
Till our thoughts are fierce and our words are dumb,
And our souls attuned to scorn.

Search—search—search—
With a hopeless, calm despair;
Search—search—search—
For our right in the toil to share!
Morn, and noonday, and night—
Night, and noonday, and morn,
Mother and children are starving unfed,
And dead is the newly-born.

... THE SOCIALIST ...

Rev. S. S. CONDO, Editor. OTTO KINNETH, Sec. Tr.

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